

# Youth

11-13

Religious Education  
EXHIBIT

Pacific School of Religion

June 19, 1960

*editor's note* Our family watched the telecast of the wedding of Princess Margaret and Anthony Armstrong-Jones. As the ceremony progressed, it fascinated everyone, including five-year-old Paul. After watching the TV program for 30 minutes, Paul suddenly interrupted the awed silence of our living room with the question: "Mommy, where's the commercial?" Horrors! Have you experienced the same sort of thing? I am most aware of TV commercials when I go to movies, for it seems strange to sit through two hours of movies and not once be interrupted by commercials. It's downright annoying! Such long, uninterrupted periods of pure joy and concentration are dangerous to our society! After all, commercials put first things first! You can buy happiness in a package! Prestige depends on the clothes you wear, the car you drive, the church you attend! Beauty is skin deep! Money talks! Don't think! Don't dream! Don't get involved! What, me worry?



*"I was told a secret that I'm not even supposed to tell my closest friend, but since you're not her, Clara, I can tell you."*

# Youth

June 19, 1960

Volume 11 Number

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# does prayer do any good?

*Theodore A. Braun*

PRAYER for many young people is a "no-man's land." It is something done at youth fellowship, at camp, at church, and before meals. But the rest of the time, it is notable by its absence! Why? Perhaps some teenagers have come to the conclusion that prayer does not really do them any good—that results just do not happen. Other teenagers probably feel they can get along O.K. without prayer. Prayer



does  
prayer  
do  
any  
good?

might be good for people with problems, they say, but most well-balanced folk do not need it.

And young people are only reflecting the attitude of some adults when they feel that prayer is a sign of weakness not strength. For example, during the Battle of the Bulge in World War II, General Matthew B. Ridgeway demanded the replacement of another general—a close personal friend—for this very reason. In his life story, General Ridgeway wrote: “When I asked him if there was anything I could do to help him, he said ‘Just pray for me.’ I believe in the power of prayer as strongly as any man, but this statement, made in the presence of other officers of his staff, indicated a lack of the buoyant confidence then so vitally necessary. With greatest reluctance—for he was a gallant soldier and a deeply respected friend—I asked for his relief.”

And yet we know that many young people turn to God in prayer. And they seem to find help. Why?

Many youth have made the exciting discovery that prayer does not

depend upon results to be valid. The most important fact about prayer is that it is the *one* method we have of experiencing fellowship with God, the greatest Person in the universe. Prayer is nothing more and nothing less than conversation with this Person. It is using the word “you” rather than “he” when speaking to God. And through such conversation we can come to know God personally.

How do you develop this conversation? The first thing to do is start out exactly where you are. Even if you are doubtful about God’s existence, acknowledge that fact. “God, I’m not even sure that you exist, but if you do, I’d like to share a few thoughts with you. . . . If you start out honestly—with persistence and patience—you will soon discover that God is indeed revealing himself to you! Tell God about some of the things that have happened during the day which you like or do not like. Thank him for what he has done. Tell him you are sorry. And share with him your desires and joys. Some of this conversation might be spoken, some of it might be thought or felt—God will be able to hear you in any way.

Teenagers and older people do not. Through the ages have found that person-to-Person conversation to be meaningful in two different kinds of situations. One is in times of quiet. A few moments of quiet at the b



ven prayers that were never answered . . . why?

1. *God, give me a Chevy for graduation.*
2. *Our Father, give us good weather for our picnic tomorrow.*
3. *O God, the bombs are dropping all around our house. Protect us and grant us a safe . . .*
4. *Dear God, help Uncle Bill get over his cancer. Make him well again.*
5. *Lord, grant our friends a safe journey home.*
6. *Our Father, shield the men in our platoon from danger. Give them courage to do thy will. Help them faithfully to perform their duties.*
7. *O Lord, if you will give me an "A" on tomorrow's test, I'll put the dollar bill Dad will give me in the offering plate on Sunday.*

ning of the day (morning watch) at the end (evening prayer) help put a day into a right perspective. As the day breaks, you can thank God for the gift of a new day and ask for strength to do God's will. As night falls, you can thank God for the experiences of the day, ask for his forgiveness for the wrongs and sins committed during the day, and ask for refreshing sleep. Usually the conversation can be longer times of quiet.

The other situation in which prayer can be meaningful is that of synch and hurry. Throughout the day, brief sentence prayers can be offered. They may be "flash" prayers, or "spear" prayers. On seeing a beautiful scene or sunset, you can breathe a short prayer "Thank you,

God, for that sunset!" or if you see a person passing by who seems to be worried, "God, help that person."

Do you see what happens when a person lives in continual conversation with God? He becomes less self-centered, and more God-centered! He thinks more about others. He sees all through God's eyes and God's purposes. And this is exactly what the Bible means by becoming a real person.

One other remarkable result happens—a person is no longer chiefly concerned about getting answers. He no longer judges the success of prayer by whether or not he gets a "Yes" to all his requests. It is enough just to be in conversation. Prayer is not, first of all, for our own personal benefit and welfare—

does  
prayer  
do  
any  
good?

that would make prayer selfish and perverted. The main purpose of prayer is to honor God by our recognition of him.

Did you notice that the seven prayers above were all asking for something—and that most were fairly selfish? These prayers reflect wrong ideas about God. And some were really putting God on the spot! For instance, No. 2 was one way of saying “Make the clouds pass over our county. Dump the rain in the next county, on *their* picnic, not *ours*! Does this sound like a just God? And No. 6 is another way of praying “Help our soldiers kill the men, women, and children of the enemy. Help us to roast their bodies with jellied gasoline. Give our soldiers the strength to incinerate their cities and lay waste their countryside!” Could a God of love answer a prayer such as this?

It is harder to figure out why God was silent after prayer No. 4. We know that cancer and other evils exist. But we also know that God does not create evil, for God is love and his creation is good. He has created a pattern of life by which

the world can be good. However God has given freedom to the world. Germs and viruses, as well as persons, can act in ways God does not want them to. But we also know that God is working mightily to conquer cancer by giving research scientists and doctors the power to discover ways in which to cope with the disease. Man has much to learn about God’s ways and God’s creation. On some occasions, when God has had the cooperation of a dedicated prayer group, he has been able to accomplish healing of a disease or infirmity in a direct way. We still do not know *how* this happens, but that these kind of miracles *have* happened and *are* happening is a medical fact.

God’s silence after prayer No. 5 also gives us troubles. However here again, the answer lies in the freedom God has given us. Therefore, God allows accidents to happen, even though he does not want them to happen. Accidents happen when we break God’s laws of right behavior. The only way God could prevent these accidents would be to take away our freedom, making us all perfect robots or accident-free puppets. But our God-given freedom is meaningful to us only when we accept it with responsibility. Thus God needs us to help answer our own prayers for safe journeys by keeping our autos in tiptop shape, and not driving when tired or after

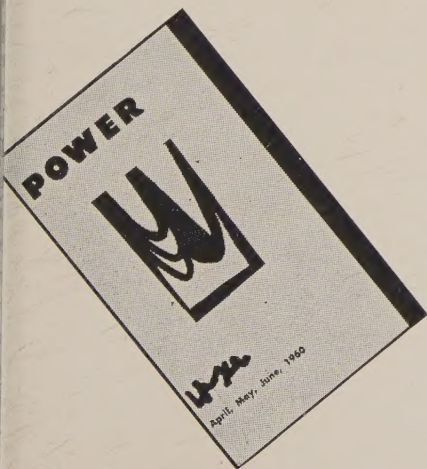
inking. But we can also pray for others—asking God to keep a person's mind alert, so he is ready for any sudden difficulty.

Prayer, then, is at the heart of life because it is conversation with the Creator of life. How important it is for teenagers to engage in this conversation themselves, rather than be party-line eavesdroppers, listening to adults engage in it! One of the great tragedies of our present-day church life is that congregations rely upon a single adult—the pastor—to do all the praying, before congregational meals, at meetings, and during morning worship. Prayer is conversation for all Christians to

take part in—the less public praying the pastor does, the better! His job is to be the coach or advisor, to help others learn how to pray—not to be the “official prayer-giver.” Most pastors would welcome a change.

But now for a \$64,000 question: When was the last time you conversed with God? A few moments ago? This morning? Last Sunday? If prayer has been a “no-man’s land” in your life, now is the time to make it a gardenland—a Gethsemane—where you meet God face to face in conversation, and where that most perfect prayer of all is prayed, “Thy will, not mine, be done.” ▼▼▼

## devotional guide for teens



*If you find it hard to practice daily devotions, you ought to try Power, a quarterly booklet of daily devotions for high school and college youth. Having served teens for 17 years as a Methodist publication, Power becomes in October the joint publication of the United Church of Christ, Episcopal Church, Disciples of Christ, Evangelical United Brethren Church, and Methodist Church. For four issues each year, a single subscription is 75 cents and a club subscription (five or more copies to one address) is 60 cents per year for each subscription. If you're interested, send your order to YOUTH magazine, 1505 Race St., Philadelphia 2, Pa.*

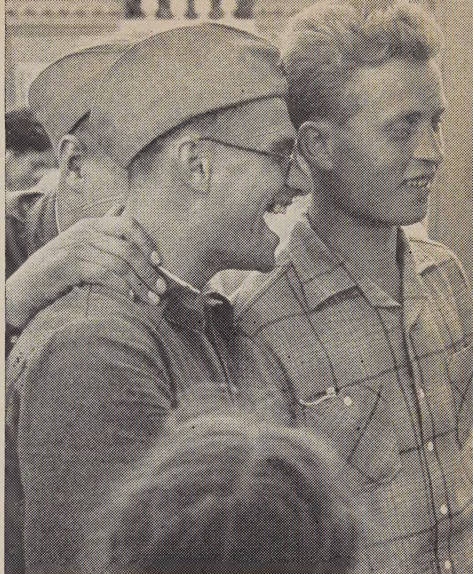




## What makes these Russians laugh?

**T**HE happy people pictured on these pages are visiting Gorky Recreational Park in Moscow. Located along the Moscow River, the park is a huge place with a wide variety of activities. The park is generally divided into three sections. First, the main section consists of exhibitions of a propaganda nature, entertainments of all kinds, and sporting grounds. Next is the "Green Belt," made up of gardens and wooded areas with paths and picnic grounds. Finally, there is "Lenin Hills," an area where a visitor might find political meetings, popular festivals, lectures in science and engineering, interviews with famous people.





*Turn page* ▶▶▶



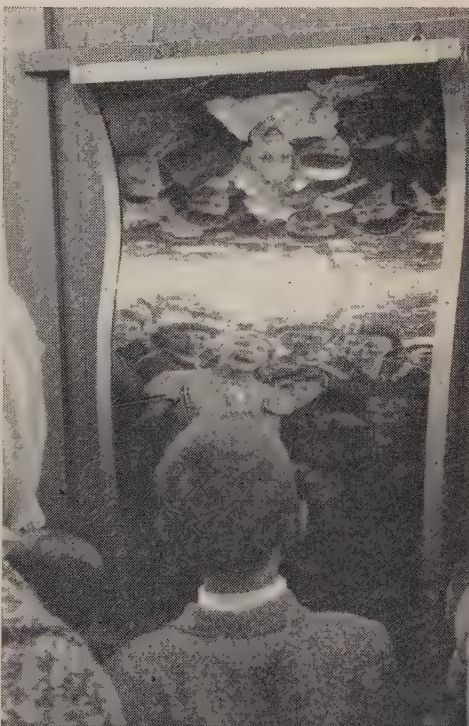






## funny faces in a trick mirror

WHERE will you find a park with a library of 60,000 books (complete with bookmobile and reading places)? Or a big donut-shaped table with several men and women inside the center handing out a constant supply of puzzles for people seated around the outside edge to work? Or a big building in which you and your companion can borrow a chess board and play all day? This is Gorky Park in Moscow. In the winter there are ten skating rinks. In the summer there are many things to do—ferris wheel, all types of rides, boating, swings, taped-in music, open-air band concerts, open-air movies and plays, small circus under a tent, a children's town. There are fun houses, too. And those trick mirrors which make us look so fat here, so thin there, and disappear in other places. There is the person who has not burst out in laughter (or at least sneaked a smile) when looking at the distorted image of himself in a trick mirror.



# TEEN CANTEEN

*Young people in  
and around  
Jamestown, N. D.,  
have found fun  
and fellowship in  
their local Teen  
Canteen, plus  
opportunities for  
community service.*





✓ WHETHER you feel like matching wits across a checker board, fishing the net with a wayward ping-pong ball, or just raking in the real dirt over a long cool Coke, the place to go in Jamestown, N. D., is the Teen Canteen.

Now in its 15th year, the Canteen boasts fine recreational facilities, intriguing and creative programs in drama, art, radio broadcasting, and a staff of adults attuned to the need and problems of young people.

When the doors of the Teen Canteen swing open—as they do three times a week during the school year and twice a week in summer—you can count on the presence of a large majority of the Canteen's 472 members. Members of the Canteen include several hundred high school students from the public and parochial high schools in the area.

The Teen Canteen is designed primarily as a recreation center for Jamestown youth. But over the years it has proved to be much more than that. Mrs. Hazel Herzer, supervisor of the Canteen, calls it a "common ground for the practice of democracy, tolerance, good manners and moral respect." In her capacity as Canteen supervisor for the past nine years, Mrs. Herzer has earned the warm respect and friendship of the town's teens.

But it's a two-way street. With justified pride, she points to the outstanding contributions made by members of the Canteen to their community each year. Annually they participate in the United Fund campaign, Heart Fund Drive, a Science Fair which encourages and searches out future Einsteins in the local high schools, and "anything else that comes up." ▶▶▶

# TEEN CANTEEN

*Names on the wall are teams throughout North Dakota which compete with Jamestown in tournaments.*



In 1958-59 the Jamestown Teen Canteen received national recognition for its public welfare services. One of the 122 youth groups throughout the nation to be so honored by *Parents' Magazine*, they were also cited for their fine example of "self-government."

Although guided by a supervisor and an adult board, the lion's share of the responsibility of operating the Canteen falls to the teen-age members themselves. Obedience to a strict code of behavior drawn up by

the young people themselves, is required of each one of its members. A junior board of directors rules on such things as closing hours, eligibility of members, fines and forfeitures imposed on members for occasional misdemeanors.

All special events during the year (and there are several) must be approved by the Junior Board. Each week Canteen members are appointed to various duties related to the operation of the center. Duties may include serving sodas at the



*Parents are proud of the way in which the town's teens run their own center. Here the adults enjoy the annual "Moms and Dads Nite."*



ck bar, keeping the membership  
,"hosting" games and programs.  
ff members agree that the teen-  
Canteen operates on a "stand-  
above reproach."

Perhaps the biggest event of the  
is the Canteen "birthday cele-  
tion" in the spring at which time  
th graders are welcomed into the  
nteen. A weekly broadcast, "Can-  
n Capers," originates in the cen-  
Each Saturday morning "Can-  
n Corner" is broadcast over  
YJ, a local station.

Youth who attend the First Con-  
gregational Church in Jamestown  
y an active role in the Canteen.  
enthusiastically endorsing the  
rk which the Canteen is doing  
ong the town's young people,  
v. Paul Lenner, pastor of the  
urch, adds: "I hope that the value  
the Canteen will be recognized by  
ore and more people. And that its  
ilities can be expanded to serve  
en more of our youth."

During the years the Jamestown  
en Canteen has been in operation,  
idents of juvenile delinquency  
ong its members have been few  
d far between. Trying to pinpoint  
e reason for this, a staff member  
nd herself repeating the word,  
yalty." Loyalty to a supervisor  
o has extended friendship and  
se guidance. And loyalty to their  
n none-too-lenient code of behav-  
r. No Canteen rule requires a  
ember to take a "loyalty oath."  
nd no such rule is needed. ▼▼▼



## OUR COVER STORY

Do you notice something different about this week's cover photo? Give up? The answer is simply that this is the first time in several years we haven't shown a human being on our cover. There were several good photos of teens we could have used on this week's cover, but we decided to try a change of pace. So often we get so wrapped up in our own human problems that we overlook the beauties of the world about us. And with summer now upon us, there's no better time to enjoy the goodness of God's creation. And, too, amid the turmoil of a complex and confused world, it's good to see in nature the simple beauty of God's peace.

# Exploring the world



*The 200-inch Hale reflecting telescope at Mount Palomar, Calif., is the world's largest telescope. The total moving parts weigh about 450 tons. The tubular declination mechanism (extending from bottom left to top right) controls up-and-down movement of the telescope tube, which extends vertically in the center of the apparatus and is topped by observer's glass-enclosed perch. The giant horseshoe (at right) controls left-to-right movement of telescope tube.*



# e stars



y Arlo  
dell Landolt

THE origin of the science of astronomy lies buried in eons of time long since forgotten. As soon as man had sufficiently evolved from his animal kingdom because he had been endowed with instincts of the world in which he found himself.

And man was able to rise above others in the animal kingdom because he had been endowed with a creative brain.

The study of astronomical phenomena arose from the need of man to understand his surroundings. He needed some means by which he could allay his fears of the unknown.

The regularity of certain celestial phenomena was soon imprinted in man's mind. These regularities were put to good use in navigation by the Phoenicians. The Egyptians determined the time of sowing by noting the instant when the star Sirius appeared in the dawn sky just before sunrise.

Throughout history amateurs have played a great part in the development of astronomy. An amateur astronomer discovered the sunspot cycle. Others studied the various surface features of the moon and planets.

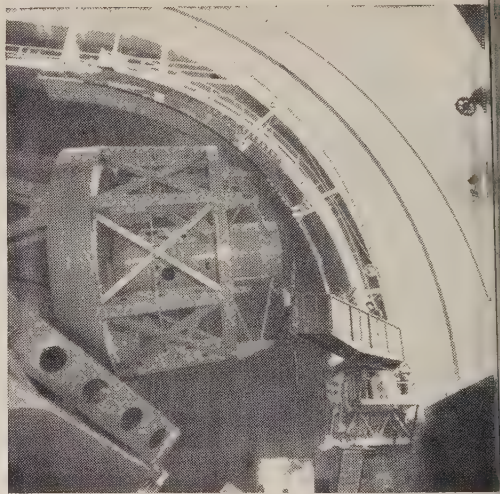
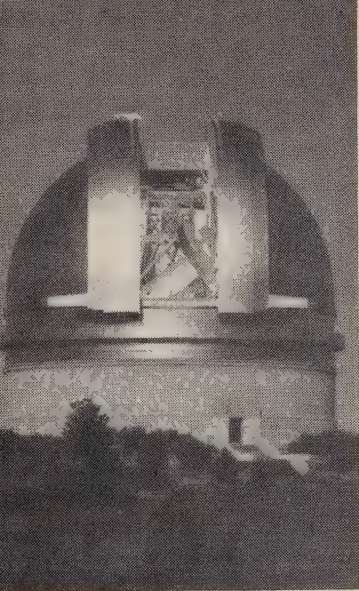
In modern times their greatest contribution has been to the study of variable stars. The American Association of Variable Star Observers periodically publishes the data collected by its members. This data is of great value to the professional astronomers who are too few in number to keep under continuous observation all of the interesting stars in the sky.

At the present time amateurs are contributing through their efforts in artificial satellite observations.

The great accomplishments of the past half century have been made possible to a large extent by the new and improved instrumentation available to astronomers of today.



## a 200-inch mirror is



*This outside view (left) of the Mount Palomar observatory shows the Hale telescope dome with shutter open. Inside the dome (right) staff members use platform to get in and out of observer's cage on telescope tube. Mirror is at opposite end of telescope tube and not visible in photo.*

For instance, the first star catalogue was compiled by Ptolemy nearly two thousand years ago. He accomplished the task by utilizing eye estimates. Today our star catalogues are constructed from data resulting from precision observations. It is important to note that instruments are used which make the data immune to human judgments.

The first telescope invented was a refractor. At first they were very small, perhaps only an inch or so in diameter. However with instruments such as these Galileo found the mountains on the moon and discovered the four brightest moons of Jupiter. Other early astronomers

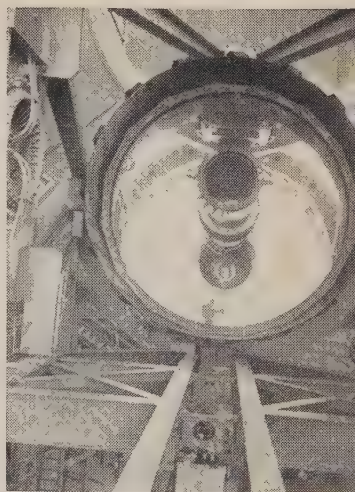
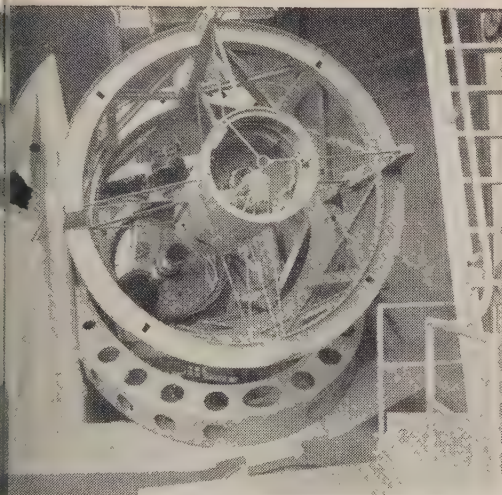
were able to study faint markings on the nearer planets.

The largest refractor made was forty inches in diameter. This instrument is located at the Yerkes Observatory of the University of Chicago, Williams Bay, Wis.

About three centuries ago Newton invented the reflecting telescope. As the years have passed, this type of light-gathering instrument has come more and more into favor. Although many sizes exist, the two largest reflectors are the 200-inch giant on Mount Palomar and the recently completed 120-inch on Mount Hamilton. Both instruments are in California.



# Part of Mount Palomar's telescopic giant



*Above, an observer sits in the prime focus cage of the Hale telescope and background (above) is the 2½-inch reflecting surface of the 200-inch mirror. At right is another view of the mirror, which weighs 16 tons and took years to cast, transport, finish, and then install.*

In 1930 a new era in telescope making was born when Bernhard Schmidt of the Hamburg Observatory in Germany invented the Schmidt camera. This type of telescope allows an astronomer to photograph a large area of the sky with good star images over all of the photographic plate. This is in sharp contrast to a reflector where the image definition is sharp only near the plate center.

Another important occurrence in the history of astronomy was the invention of the photographic plate. Ordinary cameras such as a Kodak Brownie use film. The photographic emulsion coated on the film is the

material, which when properly treated in the photographer's darkroom, finally gives rise to a picture. Since astronomers want to measure the relative positions of various celestial objects, they obviously cannot use film. For the film could bend, thereby distorting the picture and displacing ever so slightly the images of the stars. Hence the photographic emulsions are coated on glass plates, for the glass plates are rigid.

Modern photographic plates allow astronomers to gather data on good clear nights and then study it at their leisure at some later date. For if properly kept, photographic plates

## *a star's character can be determined by cameras and photoelectric cells*



*Located in Bloomington, Ind., is the 36-inch reflecting telescope of Indiana University's Goethe Link Observatory.*

will not spoil. Harvard Observatory, for example, has many photographic plates which are more than fifty years old.

Spectographs are of prime importance in astrophysical studies. They gather data which allow astrophysicists to determine the physical cause of various celestial phenomena. It is only by means of these instruments which disperse a ray of light into all the colors of the rainbow that the composition of the stars can be found.

We have seen that photographic plates have the great virtue of longevity. But one cannot obtain the desired accuracy of measurement of light intensities when using them.

Nowadays precision observations are made using a photoelectric cell. When the light from a star strikes the specially prepared surface of the cell, electrons are jostled away from their parent atoms. The electrons are free and generate a minute electric current. It turns out that the amount of current generated de-





*The author is shown here making ready to use the photographic equipment on IU's 36-inch reflecting telescope.*

ends on the brightness of the star. The astronomers can record the amount of current generated and hence determine the star's brightness with very much higher accuracy than is possible photographically. This is true because one can measure an electric current more

*Another type telescope is the refracting telescope which the author is preparing to use as a camera in the study of faint asteroids.*



easily and accurately than a small dark spot on a photographic plate.

Future articles will describe the solar system and the stars themselves. We will want to remember that our results depend upon the instruments and techniques briefly mentioned above.





IIX

IOWA

KANS

DAHO

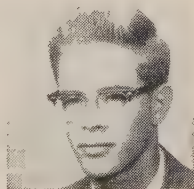
ILLINOIS

## Could you vote for a Catholic for President?

If teenagers had the right to vote in the November elections, the two political parties would face an even bigger problem in naming a candidate for President who could appeal to teens, as well as to adults. Probably a favorite among teens may be such younger men as Nixon, Rockefeller, and Kennedy. And the manner in which Senator "Jack" Kennedy has been winning the state primaries, he will undoubtedly be a favorite at the forthcoming Democratic National Convention. Everywhere he has campaigned, he has tried to show that politics should rise above religion. And most of his political opponents have shared this concern. To see how some of our United Church youth were thinking on this issue, we asked them: "If you were old enough to vote, would you vote for a Catholic for President of the United States? Why?" Here are their answers. Would you agree with them?

*Religion makes no difference . . .*

**C. Hira Branch,  
West Palm Beach, Fla.**



I do not believe it makes any difference whether a person running for President of the United States is Catholic, Jewish or Protestant. I believe a person should be elected on their qualifications of leadership, responsibility, past experience, and their ideas of what they plan to do while they are in office. I personally do not believe a President of the United States would let his religion influence him in his actions as to the way he ran the country. Therefore, I believe I would not rule out a capable man with high morals because of his religion. >>>



## *Catholic prejudice influences duties . . .*

**Elmeretta Bottiglier,  
New Cumberland, Pa.**



Living in a state with a Roman Catholic governor, I have witnessed many of the situations which arise. Recently at a tri-county White House Conference on Children and Youth, our governor was to speak at the evening meeting. Everything concerning religion—grace at meals, invocations, benedictions, and reports on religious discussions were given by members of the Roman Catholic faith. Situations like these have made me feel that, due to his religious beliefs, a Roman Catholic chief executive would not be able to carry out his duties without prejudice.



## *I favor a Protestant . . .*

**Larry Johnson,  
Newell, S. D.**

I would vote for a Catholic for President if he was clearly superior to the other candidates. However, I think if the candidates were evenly matched I would definitely tend to vote for the Protestant. I would feel better if I knew a man of quite similar religious beliefs to mine was directing our country. I hope no party would see fit to nominate a person who would consider using his power as President to the advantage of his own personal church.

## *he's subject to the Pope . . .*

**Peter Fox,  
Canton Center, Conn.**



I have no reason to disapprove of a Catholic, but I should not vote for a Catholic to become President, for I should not wish to see a person in that position where the responsibilities of his office and the decisions of his government be subject to the jurisdiction of the Pope.

*s judgment not his religion . . .*

**Diane Gurtner,  
New Orleans, La.**



Being a Catholic would not make a man any less qualified for President than if he were a Protestant, unless the church would become mixed with the state. This could well become the case because of the rigid rule the Roman Catholic Church practices over the individual. In my voting, I would consider the man's wise judgment and real ability to lead the God-fearing people of our nation through these difficult times of cold war and hatred, rather than his religious affiliations.



*politics will be deciding factor . . .*

**Sheryl Ritter,  
Birmingham, Ala.**

We teenagers are often guilty of not weighing correctly the pros and cons in an election. In this particular case of a Roman Catholic candidate for President I feel politics, and not necessarily religion, may well be the deciding factor. I would not vote for a man who indicated that he would support the political practices of the Roman Catholic Church. Religious freedom has been lost in every land where the Roman church has gained political control.

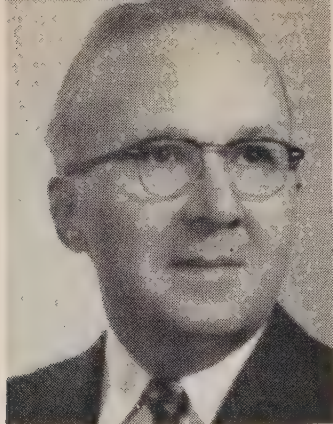
*who's best suited for the job?*

**Yvonne Merritt,  
Washington, D. C.**



If I were old enough to vote, I would vote for the candidate whom I thought was best suited for the presidency. He should be well experienced in politics. If there were a Catholic candidate and I felt that he had the experience and had the qualifications that are expected in a President, I would vote for him. I feel that a candidate's religious faith has no bearing on his ability to perform the duties of the President.





## *why do parents worry?*

**JOHN CRAWFORD  
WRITES ABOUT  
THIS BUSINESS  
OF LIVING**

**QUESTION:** I am 16 and a high school sophomore. For two months I have been dating a boy who is a high school senior and a college sophomore. I don't quite know how to begin to tell my parents about the real trouble that is bothering me, but I will try.

This boy used to go steady with an older girl I know, but she dropped him for some reason, though she seemed to like him very much. Then he began to ask me for dates. At first I didn't want to go out with him because he seemed a little wild and there was some gossip about him. But we gradually began to date, and I found that we were much alike. Now we are serious about each other.

I thought he had really changed and was a better person than the gossip had him tagged. But lately he is so bold and rough with me that I am a little disgusted. . . . He seems to think that we can break the rules and no one will know. He surely has a bad outlook on life. My mother knew how he feels about me she would keep us apart.

But I really love him now, and I want to help him. He wants to quit college and join the army forces. I want him to stay here near me. . . . I guess I am mixed up about the whole affair.

**ANSWER:** You surely are mixed up, and you must straighten out your ideas before the situation reaches the point of no return. Finally, of all, you must somehow take your parents — especially your mother

your confidence about your things. Put your pride in your pocket, and go directly to the point with her—the sooner the better. She will not possibly feel as hurt now by your confidence at this point, as she would later, via the local gossip channels.

This boy definitely is a bad influence on you—you say so yourself between the lines of your letter. Common sense demands that you shake him up. You can hardly expect to change him into the person you wish he were. Meanwhile, he will lead you into serious mistakes and then drop out of your life into unknown forces. Where will this leave you? Do you think a boy who really loves you and wants to do what is best for you would urge you to "break the rules"?

I know of several teen-age girls who find themselves entangled in a similar situation. Perhaps some of them feel unloved and unvalued at home. Maybe your parents are missing the boat with you. But even in such a case, why make the situation worse by being foolish yourself?

Reach out for wise help—it's available if you want it. Go to an older person, perhaps your pastor, who understands you, and talk the problem over. Express your real feelings, desires, hopes, and plans. Look at the situation objectively. Learn to choose your dates wisely. Then you can forget about gossip. Rule-breakers are never completely happy. ▼▼▼

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*"I rolled down the sleeves of my sweatshirt because I think it's nice to be dressed up once in a while!"*



## youth in the news . . .

### Don't Skip Schooling Says Secretary of Labor

In a recent memo distributed among the nation's high school principals, Secretary of Labor James P. Mitchell noted that young people "who drop out of school before they get all the education and training they can usefully absorb will find it increasingly difficult to get and hold jobs." In stressing the "increasingly important relationship between education and employment," the Secretary noted that during the 1960's 26 million young workers will enter the labor force—many millions more than in any earlier decade. He said Labor Department studies show that

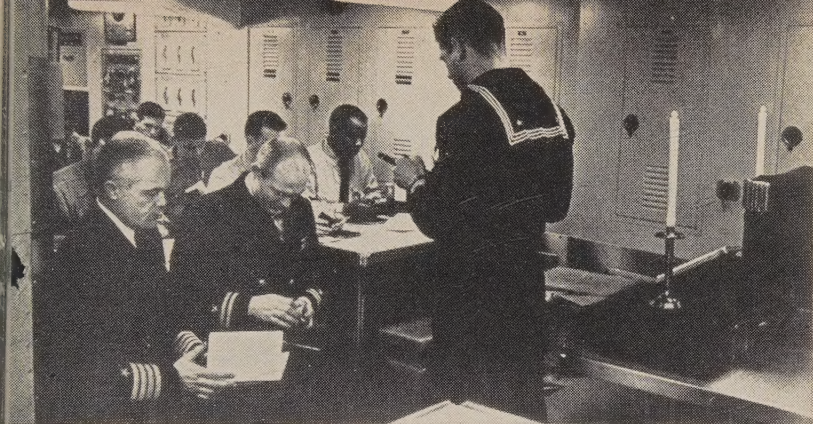
"the kind and amount of education and training young people have will to a great degree determine how successful they will be as workers later on in life."

### Explorer Scouts Excavate Ancient Indian Mound

A troop of Explorer Scouts Shreveport, La., has just completed a year-long excavation of what may be the largest pile ever constructed by U. S. mound-building Indians. The Scouts' diggings indicate the circular structure was built between 1300 and 1500 A.D. by the Caddo Indians. It is 90 ft. in diameter and 12 ft. in height.

*Ten-year-old Andrejs Surtis (center), born in a German refugee camp, greets his brothers after he arrived in New York from Munich as the one millionth refugee resettled in the Western world by the Intergovernmental Committee for European Migration. His two brothers came earlier with their mother; the father came over with Andrejs.*





men on the USS Triton conducted regular worship services every Sunday while the nuclear-powered submarine made her record-breaking 84-day underwater trip around the world. During the voyage, with no chaplain on board, the skipper (left) took his turn as worship leader conducting three of the services. On other Sundays other crewmen led worship (above).

## Two U. S. Girls Appear in German Passion Play

After nine months of rehearsal, the 1960 production of the famed Passion Play opened to an audience of 5000 in the Bavarian village of Oberammergau, Germany. This eight-hour spectacle has been faithfully performed by villagers every 10 years since 1634, with only a few interruptions. Included among the cast of 1200 are two seven-year-old American girls who play parts in crowd scenes. They are the first foreigners ever to take part in the production. The girls' fathers are stationed at U. S. Army headquarters in the village. The solemn drama of Christ is expected to draw 750,000 spectators for its 85 performances from May to September.

## Factory Work Part of Czech Education

School youth in Czechoslovakia "must not only learn, they must also do physical work in factories and agriculture to help in the building of a communist society." The Prague newspaper, *Prace*, reported this was the "most important change" to be brought about by a projected school reform. The new school reform, currently in the debating stage, calls for elementary and junior high school students to do physical work "to improve their school buildings and their vicinity." They would also have to do simple agricultural jobs. High school seniors—starting at age 15—would "have their entire education tied up with work" in factories and on collective farms.



## Mooching or Mission

Dear Editor:

I have read your issue of YOUTH for May 22 "from kiver to kiver" have thoroughly enjoyed it.

—Ward L. Kaiser  
New York City

Dear Editor:

After receiving YOUTH for seven or so years, I guess it's high time that I wrote and said that I think it's pretty terrific. The thing that really prompted this letter was the May 22 issue which I think is superb. I have read it from "cover to cover" and intend to keep it for a long time. It really presents a challenge to young people—myself included. You and everyone that worked on this issue are to be congratulated for a fine job.

I also want to say that one of the things that means the most to me in YOUTH is the back cover. The thoughts that appear there are very helpful and this issue is no exception.

—Martha Baumer  
Plymouth, Wis.

## If your address is changing:

*Are you changing your address? Are you moving soon? Are you returning home for the summer from college? If so, we would like to have your change of address as soon as possible so that you will continue to receive your copies of YOUTH magazine without missing an issue.*

*It takes five to six weeks for the circulation department to make changes in address. Send us both your old and your new address. If you are an Evangelical and Reformed send to the Board of Christian Education and Publication, Room 210, 1505 Race St., Philadelphia 2, Pa.; and if you are Congregational Christian, send to Miss Stella McNay, Pilgrim Press, 14 Beacon St., Boston 8, Mass.*

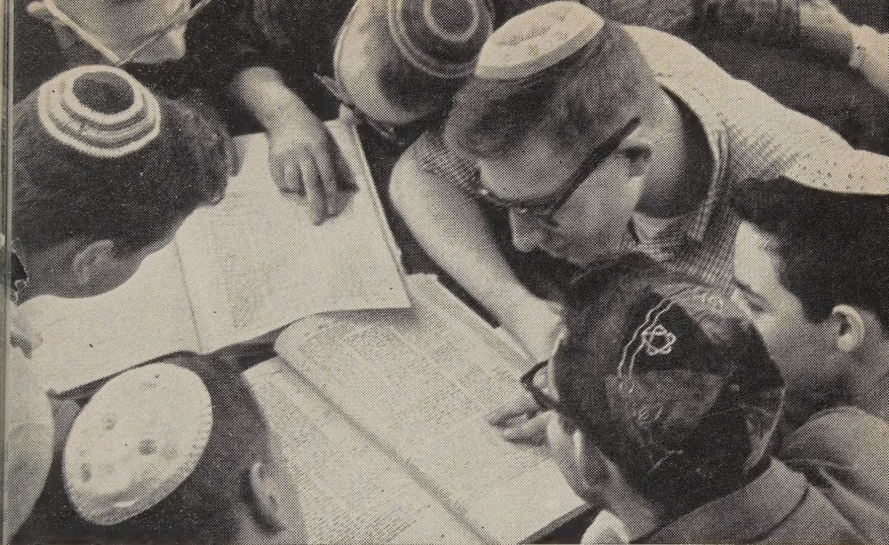
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## CREDITS FOR THIS ISSUE:

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*Wearing skullcaps, these students at Yeshiva College pore over the Talmud, the collection of Jewish civil and canonical laws not included in the first five books of the Old Testament.*

## Thinking caps

TYPICAL American college campus sports co-eds knitting argyle socks for their boyfriends. But at Yeshiva's Stern College for Women, the gals knit *yarmulkes* for the men in their lives. A *yarmulke* (sometimes called skullcap) is worn by all students at Yeshiva College for Men, an orthodox Jewish institution that combines traditional religious teaching with modern college courses. These skullcaps are required religious apparel for men, worn in keeping with Jewish custom to keep the head covered at all times as a sign of respect for God. Although the traditional *yarmulke* is a simple black cloth cap, the students' hats may be any color or combination of colors from a mad plaid to a delicate design of gold and white. They range in size from the traditional skullcap down to tiny patches held to the crown of the head by bobby pins and built-in combs. Because Yeshiva students must wear their *yarmulkes* all the time—in class, on campus, at meals, in sports—most undergraduates collect whole wardrobes of the little caps, which they change as often as they change their clothes. Nearly all are handmade by the women in the students' lives—mothers, grandmothers, girlfriends. Oftentimes a sentimental secret message is stitched in Hebrew on the inside band.







Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of thy peace.